

ent social management, to carry out the principles embodied in the foregoing resolutions, but that by associating in Communities, which shall not in their arrangements infringe upon any of the rights of man, we will be enabled to approximate in our lives to the fulfillment of these principles, which shall impart equality, plenty, intelligence and happiness to the whole human family.

Resolved, That the present and prevailing opinion of "consistency" is opposed to progression; which is a law of our nature, and that to bind him for the future to the same opinions and modes of action he adopts for the present, is proscriptive and unphilosophical. We recognize the probability of entertaining sentiments differing in some cases from those we express at present.

On motion—
Resolved, That the Executive Committee be requested to hold the first annual meeting of this Society in the city of New-York, in May 1843; after which the meeting was adjourned.

A. BROOKE, President.
JOHN A. COLLINS, Cor. Secretary,
J. LUKINS, Rec. Secretary.

VERMONT TELEGRAPH.

Brandon, Wednesday, February 8, 1843.

Writers in the Telegraph speak their own views and sentiments on their own responsibility.

TO POST MASTERS & SUBSCRIBERS.

Return no more papers, with the expectation of having them taken from the postoffice. It is not the prescribed way of doing business.

Whoever wishes a paper discontinued, let information be given to the postmaster where the paper is taken, and let him give notice by franking a letter to the publisher, or the postmaster where the paper is published, according to law.

This is said and done, not because I care to hold any one to the letter of human laws, but because I do not feel in duty bound to abide by every construction I have seen put upon them.

The Editor is absent while this paper goes to press.

SOCIAL REFORM AND HUMAN PROGRESS.

Under this head will be found, on the first page, the recorded doings of a convention lately held in Ohio. It is the best thing yet, in the shape of an organization—because it goes farthest towards the disorganization of all hurtful organizations, and towards organization, or re-organization on true principles. Most of the sentiments expressed are sound and healthful—worthy of the heads and hearts from which they emanated. The movement is cause for congratulation to the friends of all truth and goodness; and at the same time cause for terror and alarm to as many as hold on upon selfishness and sin. Sectarians and partisans may tremble and quail as they read. The liberal and benevolent will lift up their heads and rejoice.

But the work is incomplete. It savors a little of the works of those organizations which have so long disorganized the great family of mankind—the brotherhood of mind and soul. The preamble and first two articles of the constitution are excellent. I do not now see how they could be bettered. The terms of membership, as set forth in the 21 article, are what they should be. The last word is the one that completes it—"character."

"Without regard to character." That is it! It is the noblest thing of the whole. It receives publicans and sinners and eats with them. It gives eyes to the blind, feet to the lame, and brings in the poor that are cast out. It embraces human beings, wherever it finds them—whether on the throne or on the dunghill—in the palace or in the ditch. It goes into the ditch—not to stay there, or to associate with any in the ditch—but to bring out those who have fallen therein. Its work is to dignify and adorn human nature. It would go into penitentiaries and prison-houses, and under gibbets, and receive into its arms every victim of church-and-state violence which the lustful, merciless monsters would yield. Too long has the popular sentiment of the world clothed in purple and fine linen, and caused to fare sumptuously every day, those who are the highest criminals against God and man; while it has doomed to suffering and death the pupils of their instruction and the victims of their violence. This order of things must be broken up. The source of the corruption must be exposed. The institutions which produce the mischief must be exploded. It shall yet appear that the punishers are often more guilty than the punished—that the preachers are often more corrupt than the hearers. Believe me sincere and honest when I say that I rather take into family rela-

tion the inmates of Vermont state prison than an equal number of the clergy of Vermont, or of any part of New-England, or the world. The time is not distant when this will be seen to be no extravagant view—no ill-founded sentiment. The priesthood system and church-and-state system are fast developing their hidden corruptions. While they have lifted up these and trampled down those, they have done violence to the nature and best interests of both. Those whom they elevate they have injured more than those whom they depress. In the nature of the case the former are placed farther than the latter from the reach of goodness and truth. Well did Christ say—"wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." "The publicans and the harlots go into the kingdom of God before you."

But to some of my objections to the organization. It appears to me that the 3d, 4th and 5th articles of this "Society for Universal Inquiry and Reform," identify its operations too much with those of organizations which abridge individual usefulness for the sake of giving power to an unnatural institution. Unless I misapprehend, there is in these three articles mentioned what is inconsistent with the preamble and the 2d article. This may not be an improper place for me to present some of my

Objections to all Partial Organizations.

If none of these objections lie against this Society, let it stand. Certainly they will apply to it with far less force than to any other I have seen. To my own mind they furnish good and sufficient reasons for my withdrawal from all the unnatural organizations to which I have at any time belonged. If it can be shown that there is nothing unnatural or unchristian in this, most gladly will I occupy any place in it where I am desired and can do good. At present I am unable to see the consistency of my holding a standing in it.

Not that I abandon one of its true principles. Nor that I will not attend its meetings. I will co-operate with its members in all consistent ways. Its object is glorious. Its aim is God-like. I can say the same of the Non-Resistance and Anti-Slavery societies. But as to some of their ways and means I am in doubt, and more than in doubt. But to the objections.

All Partial Organizations are Disorganization of the great Family.

They divide off and create and promote selfishness and clanishness.

They engender jealousy and exclusiveness.

The organization of nations, states, empires and kingdoms—and of religious establishments—has filled the world with strife and blood.

"Oh, for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumor of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more! My ear is pained,
My soul is sick with every day's report
Of wrong and outrage with which earth is fill'd.
There is no flesh in man's obdurate heart;
It does not feel for man. The natural bond
Of brotherhood is sever'd as the flux
That falls asunder at the touch of fire."

Lands intersected by a narrow girth
Abhor each other. Mountains interpos'd,
Make enemies of nations, who had else,
Like kindred drops been mingled into one.

Then what is man! And what man seeing this,
And having human feelings does not blush
And hang his head, to think himself a man?"

Whatever the original object of any of these organizations, from the widest spreading empires and dynasties, and the most extensive religious platform, down to the most insignificant cabal, and juncto, and sect, the tendency is to strengthen and help selfishness, and to weaken and hinder benevolence.

Man was made for self government. The individual, by going into these organizations, throws away the government of himself, or commits it to the unnatural hands of tyrants. It is not for man to rule over his brother, but to rule over himself.

All organizations, therefore, with power to govern individuals, are violations of nature—are transgressions of the laws of God.

None can doubt that individuals, to a greater or less extent, have had good and benevolent intentions, in forming themselves into partial organizations. But goodness of heart has not always been accompanied with goodness of head—while, on the other hand, goodness of head has not always been accompanied with goodness of heart.

A good object is not to be pursued by bad means, any more than a bad object is to be pursued by good means.

Individuals have no right to throw away their rights in communities. And communities have no right to do to individuals what individuals have no right to permit them to do.

Organized communities for the government of individuals are irresponsible despotisms—are fearful monstrosities, whether in state or in church. These unnatural bodies have lived, and can live, only by devouring the natural ones.

Organizations for the purpose of doing the work which God requires individuals to do, exist at the expense and sacrifice of the individuals composing them. And a terrible sacrifice it has always been. The governments which have been created on the pretext of preserving and protecting life and property, have lived only by devouring life and property!

The worst of all these despotic organizations for the government of individuals, are those which have exercised authority in matters of religion.

In all these things, the best philosophy may have been used that could be reached. And the thing in possession will continue to be held to, until conviction is produced that something better is presented.

Something better there is—a deeper, purer philosophy, more worthy of man, more honorable to God. Glorious days are dawning—and still more glorious are in embryo behind them.

The true philosophy is self-government, founded on an understanding of the laws of our being—of God, the nature of man, and the relations between man and God, and between man and man.

The institutions of the present age, formed for the redemption of man from his unnatural state, exhibit a vast and rapid improvement on what has gone before.

But the best of them yet give the community too much power over the individual.

Those instrumentalities which have the least violence in themselves will have the most power to overcome violence in others.

Man has nothing to do to his brother, by way of attempting to govern him, but to "overcome evil with good."

Truth is the only proper instrument to govern mind with.

All voting tends to the sacrificing of principles to numbers.

Truth does not depend upon majorities. Voting can neither make truth error, nor error truth—light darkness, nor darkness light—good evil, nor evil good—right wrong, nor wrong right.

The effect of voting is, to influence individual minds by the opinions of others—when they ought to be influenced alone by truth.

Voting and unnatural governments out of the way, there is no need of presidents and committees.

All agencies are a restraint upon individual freedom.

Each individual should be self-employed. To be employed by a society is to throw away one's own identity and individual responsibility—is to hire one's self out to say such things as are required by others to be said, instead of speaking the whole truth for one's self, spontaneously, at all times, and under all circumstances.

All organizations founded on creeds are a hindrance to progress. They tie down the individual to yesterday's thoughts, and thus hinder thinking on.

The tendency of exclusive organizations is, to taking partial and one sided views—to tying up to one set of ideas—to cutting off full and impartial investigation—to studying for confirmation in received opinions, rather than for truth irrespective of such opinions.

Finally:—I go for Voluntary Association. For Perfection of Wholesome Arrangements. For Christian Order and Regulations, founded on Love, forbearance, Universal Benevolence and Good Will. For Disorganization—by the Power of Truth alone—of all Partial Organizations, and the Organization of the great Family, under the Eternal Laws of God!

Two dollars recently credited, in my absence to S. Sherwin, Vergennes, should have been to S. Sherwin, Grafton. All is right on book.

Albany Weekly Patriot is the name of the political Anti-Slavery paper which takes the place of the Tocsin of Liberty. Edited and published by Charles T. Torrey. A daily is published in connection.

Oracles—Priesthoodism.

I have been struck recently with the similarity, in many respects, between the doings of the priests of modern temple-worship and the priests of ancient oracle-teaching. They are alike in their pretensions to being the messengers to communicate the will of God—their demands for ample pay from those who consult them—and their cunning and dexterous ambiguity in making their communications. On the most important occasions the responses of the oracles were so perfectly ambiguous as to admit of a construction turning either way. "Perhaps yes—perhaps no." After the matter was settled and determined, it was time enough to know what had been foretold by the oracle concerning it! And whether favorable or unfavorable, the thing that happened always turned out to be the thing that had been predicted by the priest of the oracle! It is so in the ministrations of the priests of modern temple-worship, in regard to anything not already settled and established by popular consent. An illustrative instance has just occurred, a report of which has come to my ears.

A priest who has a variety of paymasters to please, feeling himself called on by them, doubtless, for his views of Non-Resistance, approached the subject. Well, what is the response of this oracle to those who bring gifts and make inquiries to know whether Non-Resistance is the thing, and whether it is to expect the favor and regard of the presiding genius? "Perhaps yes—perhaps no." If so and so, then so and so—may be, with a construction! This same individual, seven years ago, went into the house of one of his church members, and, finding the Emancipator lying on the table, reproved the member for having such a paper in his house, because the subject it treats of was going to make disturbance in the churches! On that subject he has suffered himself to be driven along and dragged along, until he wished now to be considered a sound abolitionist! Resolutions were recently adopted by his church—and I believe with his favor—excluding slaveholders from the communion table, and the pulpit, perhaps, at home—[I have not been informed precisely]—but not, I presume, from religious alliance and co-operation, abroad! All the while the work has been going on, dragging and driving him to the point at which he has now arrived on this subject, he has constantly used his influence against the instrumentalities which have forced him along.

It has been just so on the subject of Non-Resistance. He has contested the ground inch by inch, in his way, against those who have been laboring to disseminate this unpopular truth. But finding himself driven into it, he at last approaches the subject. He begins with love to God and man. Does not carry it so far as to prohibit man-killing. But manifests intention to be a better preacher, and wants his hearers to be a better people. And the rich contributions having been brought in for the benefit of the oracle, or of those who preside at its incantations; he must continue to touch upon this absorbing topic, because his hearers would resort to other sources for instruction upon it, if he should longer withhold. Now, as I said last week, the man, as a man, is amiable, and if he were out of a pernicious institution would be valuable. But the cunning craftiness required to support the theology and the jumble, eats up the Christianity, the humanity and the common honesty. If he would be popular, of course he must not be committed before his supporters on an unpopular subject.

It is in the nature of the case that a hireling priesthood should be unfaithful to unpopular truth—unfaithful to their Creator and their fellow creatures. The time that truth needs aid the most is when it is unpopular. And that is the time when a popularity seeking priesthood will always be found fighting against it. But they will generally keep along so near the line, in the view of their hearers, as to be ready to step over to the right side when their interests require it—or to vacillate from the one side to the other, as the character or the case may be. Their own interests first. The interests of humanity and truth afterwards, if ever.

Who are your Readers & Hearers?

This is a question I am now frequently called on to answer. The religiously aristocratic among the Jews heaped contumely upon Christ, because he made the common people his associates. While he did not look up to the sanhedrim, he did not look down upon the most unpretending. He went into their temple and their synagogues, and was dragged out with violence. He went among the common

people, and they everywhere heard him gladly. Be it known to all that I am content with such treatment as Christ received, and fully satisfied with such company as he kept.

And what is such taunting thrown at those who speak forth the words of truth and soberness, but contempt and scandal upon those who hear, read and examine for themselves? But there is another consideration. These contumelious and supercilious ones who ask these opprobrious questions, do not ask what is the truth in the case—but who are they that are willing to hear it? Let me have for my associates those who are honest enough to ask, what is truth? and I am satisfied with my company.

For the Vermont Telegraph.

A SECOND ADVENT MEETING.

Brother Murray:—A meeting is now in session, at the Christian Meeting House in this town, for the purpose of converting sinners and convincing the people that Christ will come in the fog-clouds of the earth's atmosphere, in 1843. I attended several of these meetings with a design to learn their character, and to know the truth of what was taught. I sat in silence through several meetings, hoping to discover something that would lead man to the blessedness of Christianity. There being, as I supposed, liberty for all to express their own feelings of truth on Christianity, after sermon on Wednesday, I arose and spoke the feelings of my own soul, against the false religion of the land. I told them that a revival of religion is the same thing in Vermont that it is in Kentucky or Georgia; and referred them to what friend Green, (he manager of the meetings) had said, that Christianity would do away slavery, and that those who arise to meet Christ in the air must be as holy as Elijah was; and then I said that the revivals of religion in South Carolina did not remove slavery, nor did a revival of religion in Vermont save men from learning and practicing the art of war and human butchery, or from suing at the law, or from man's dominion over man by the power of property. I also told them that they were not prepared to meet Christ, while they were full of pride, fashion and the love of money: that their tables were spread for idol-worshippers, and the abomination of false living was about them; that swines flesh was on their tables, and that mock blessings were performed over it, while a dish of simple food was eaten without ceremony, &c. When I stopped the meeting went on as usual. Soon, Green arose and commenced a tirade of abuse, saying that he was glad the devil had appeared in this form, that he might measure swords with him, &c.—saying with a terrible scowl, as though a hog would squeal from every part of him, he did not want such stuff in the house. When he sat down, I moved, as my custom ever has been, to reply to what I knew was false, but was met by friend Green, and requested to stop, with much apparent authority. Accordingly I stopped. He said the meeting was not designed for opposition, and then made an appeal to the proprietors of the house whether I should be allowed to talk in this manner. He then called for a vote to know whether the like talk could be allowed in the house—a large part voting against free discussion, and in favor of the clerical gag. He then called for the contrary mind. I requested none to vote on the other side; for, said I, you can neither vote truth up, nor down, into the world, nor out of it, and then referred them to Christ, who stood up in opposition to the whole world, making the majority no better than the voice of the devil. I referred to the Apostles, who, when they were commanded to speak no more in the name of Christ heeded it not, but spoke with greater energy. I then told them plainly that I should speak in that house, or out of it, or in any other place in the universe, regardless of the votes of that meeting, or the world. In the evening, I spoke to them on the subject introduced in the afternoon, and told them, that those who get religion because they are made to believe Christ is coming in 1843, will deny him in 1844, if he does not come. I spoke of the licentiousness that has spread over the land like a pestilential plague, sweeping in its way myriads of an untimely grave, and then told them that their ministers did not preach upon the subject at all.

REMARKS.

The coming of Christ in the clouds of heaven the second time, is to Christendom what the first coming was to the Jews. They were then looking for a triumphant king to destroy their enemies, and give them success. Christendom is now look-

ing for a wonderful display of miraculous power in the destruction of the wicked, and the success of the saints. I never saw so much delusion manifested in so short a time, as has been exhibited in Braintree, for a short time past. One very fine man has become so much excited as to produce insanity. Prior to this, two other men have become insane from the excitement of Second Advent; and what will become of the deluded multitude, I am not certain, but think many of them are preparing themselves for a seat in an insane hospital, instead of a place in the New Jerusalem, unless common sense can be substituted for deluded "animalism." The lo here, and lo there, are those who are teaching the Second Advent doctrine. They are looking to some particular place from whence Christ is coming from behind a cloud, to destroy that which they consent is wrong in all. They are deceiving many with animal feelings of religion, while the treasure of eternal duration is not possessed—the unchangeable riches are not known. They have not, as a body, oil in their lamps, and now when they are directed to the Great Fountain of all truth, as the only source of obtaining it, their deluded priests are keeping them back, until they are being completely blinded in the drunkenness of their own insanity; and when the scales shall fall from their eyes, they will barely have strength to kneel, but none to obtain a curative—their overthrow is inevitable from the very nature of things. Those teachers who are the very charlatans, who are deceiving and being deceived, and if it were possible they would deceive (with their "animalism") the very elect, or those who are acting in harmony with the attributes of the Divine Mind.

Revelations of religion are one thing all over the world. It is however not Christianity, but an excitement of marvellousness, hope, veneration, &c., to the exclusion of reflection, and the moral sentiments. The devil is used as a servant to the priests, to affrighten souls to heaven; or as some are now doing in their teachings, convert God into an arbitrary, violent, animal being, coming in the clouds, moved by the freaks and passions of men, and then those who refuse to believe in these dogmas, are denounced as being fit only for their own servant, the devil, and his angels. A religion like this, is fit only to be spewed out of the mouths of every human being, and lost in endless night. Under this religion, man can sue his brother at the law, sacrifice his property at half price, working it up into pocket money for magistrates, sheriffs, and lawyers, and then leave him to feed on the wind. If the tiger like disposition manifested here now, is to be carried to the New Jerusalem, surely no honest man would wish to inherit it. The arguments they use against those who oppose their scheme, are such epithets as lost, devil, &c., showing themselves to be priests of the same stamp of the old school of Papacy. I have learned from experience and fact, that the priesthood are the greatest foes to free investigation and truth that walk on the earth. They ever have been as a body; and from the very nature of the case ever must be, opposed to unpopular, philosophical truth. Natural philosophy found its greatest foes in the priesthood; and by them the art of printing was said to be of the devil. They persecuted Galileo for teaching the revolution of the earth; for, said they, if this is true it explodes our hell under the earth, and the Bible is in danger if we are taught that the sun stands still; so men must be killed, or imprisoned to save the Bible. Phenology, physiognomy and human magnetism have been opposed by the priesthood, until our common school boys can read their dispositions in their scowls, and until they saw its popularity arising like a terrible storm, sweeping its way through the ignorance of the world, and leaving its impregnable truth in the treasury of every scientific mind. The philosophy of mind is developing itself in direct opposition to the false theology of the day, and causes the priesthood to cry out, impudently, heresy, and then they look upon their own false fabric as did the Ephesians, and cry, great is the church and priesthood which the world worship—for the craft is in danger. What is meant at the present day when a bigoted priest offers to measure swords with an opponent? The opponent is to be gagged, tied hand and foot, and then exposed to the abuse of the people, according to the dictation of the priest. They are like a band of thieves, trembling and alarmed at investigation, while they profess to have the truth. No honest man is afraid of investigation, but he who has idols or stolen goods in his pack, will never want it searched.